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Great Importance of Japan, Strategic, on Eastern Asia.

By MARY WILGUS, Xenia, O.

THE Japanese Islands share with the Philippines guard duty over the whole Asian coast along the Pacific, which has become the present, as it is destined to be the permanent, theater of the world's great interests.

The East and West, separated through the long centuries and unknown to each other, developing independently their differing civilizations and ideals, seeking each for itself to solve the great problems of destiny, and living their different lives, have come together. The separateness of so many centuries has become contact —a contact which is to be progressively deeper and closer; and out of the two divided streams is to come ultimately a composite wholeness in which the strength of one is to be added to the strength of the other and each is to be better for the fusion.

For it is not the West alone that shall give to the East. It would indeed be a reproach to us had we not something priceless to give, had we not gathered from eternal infiniteness a truth which the whole world needs alike. But when we come to understand the East, we will find that it also has something to give to us; and when we learn to take in the giving, then shall we be able to give all the better.

Human interests, as related to us, first raged around the shores of the Mediterranean. Under a resistless impulse of expansion, they were transferred to the broader Atlantic, while great China existed in its colossal quiet undisturbed and unsharing, and Japan came into birth, receiving into its national circulatory system infusion of blood from India and China, and grew secretly and unobtrusively into a power that should later be stirred into such activity as to startle the world. Now, human interests having grown world-wide, the great Pacific is the center about which the world's activity revolves; and Japan's position geographical, military, and in the realm of attainment, places her in the forefront of importance in relation to these interests.

The Japanese Islands skirt the eastern shores of north and central Asia and Japan is the key to this region. With Japan guarding the coast no hostile nation can reach inland from the front to wrest the land and its riches from the race that has for hoary centuries been nourished on its bosom; and should one

creep in at the rear, Japan is in such position to strike in its defense that conquest from that direction becomes almost as much a matter of Japan's permission as entrance and conquest by way of the sea.

The war just closed by the Peace of Portsmouth has furnished ample and convincing evidence of the strategic importance of Japan from a military point of view. It is no less important from a commercial one. The same harbors that furnish anchorage for a fleet of war-vessels, and from which naval expeditions can be sent out, offer facilities for merchant vessels and commercial exchange.

Japan, by its nearness to Manchuria and China, would naturally attract to itself the surplus products of those countries and would in turn find there the most convenient market for its own goods. Moreover, the great natural water-ways of China flow from the rich interior northward and eastward as if to pour their wealth drawn from the interior and gathered along their courses, right into the lap of Japan for distribution.

Geographically America is peculiarly related to Japan. It lies nearest to Japan of any country of the West, continuing along the eastern shore of the Pacific, the arc swept by Japan along the western. Trade routes lie between San Francisco and Yokahama, and Seattle and Yokahama. The Philippines, continuing the arc southward, on the same side of the ocean as Japan, are not more than two hundred miles from its southern most islands; so that much of the trade, already large and growing daily in volume, between the East and the West, must pass through Japan.

But from the standpoint of missionary effort Japan's strategic importance is incomparably greater than from the two just recited, although conditioned in large measure by them. Advantageous as is Japan's geographical position, startling as has been her military achievements, successful as she has been in creating a merchant marine and establishing commercial relations, it is in the realm of what is neither force nor material attainment—the realm of ideas and ideals—that she stands most committed to leadership.

Not one alone acts, but all combine and conspire to give her the leading place of influence among the people of the East. Civilization, ideas, moral and spiritual influences, travel by the same routes as trade. Along with the interchange of material products goes the interchange of ideas. The same ships that carry merchandise carry missionaries and the Gospel, and intercourse and trade can be made to serve eternal ends.

Japan's influence is at present paramount in the East by her deep understanding and sympathy with the life and ideals of the people of the East, no less than by her own achievements. Japan is the treasure-house of what is best in eastern civilization and ideals. Near to the mainland, she has naturally shared in its civilization and culture, and when devastating hordes have overrun that mainland, disturbing that culture and destroying its fruits, Japan, safe in her island position, sheltered by the protecting sea from destructive forces, has preserved that culture unbroken.

So Japan is deeply oriental and as such sympathetically understands the orient. But that is not all. It has caught the free spirit of the West, whose fresh vigor has done much to cause it to burst into new life and to cast aside much of the outer hampering cover of the old. So Japan is at once the store-house of eastern culture and the messenger of western civilization; and Japan through trade and colonization, and that spiritual contact that we call influence, will scatter seeds of stirring life all over the East. What shall that life be?

America stands in a peculiar way related to Japan, not only geographically but sympathetically. Japan is under deep obligation to America for her awakening and subsequent progress, and since she is mindful of that obligation,

just now deepened by the part the United States has taken in bringing peace out of war—a peace in which Japan has earned high and lasting honor—she is predisposed to receive from America what America has further to offer. A splendid opportunity lies open to reach the whole East through Japan.

Since the war, Japan's position in the east, strong before, has become doubly strengthened. Great, slumbrous China, the mighty giant, in helpless self-wrought bondage, threatened with dismemberment through the land-lust of militant western nations, has been rescued by Japan, and China cannot be other than grateful. Moreover, China has seen Japan, outwardly supine like herself, roused by the earthquake of western invasion, shake off her eastern immobility, prepare herself to meet shock with shock, throw herself victoriously against a foe that England has hesitated to grapple, and stand out in the world a nation strong to defend herself and take part in the world's great movement. Such an example can not have been lost upon China, and its influence must have tremendous effect upon China's future. It is already having its effect. China is even now following Japan's lead and must do so in increasing degree for years to come.

With Korea under her protectorate Japan will practically control Korea's military and political policies, and in the thousand indirect ways that come from such direct relations will Japan's influence extend over Korea and bear fruit.

Japan has no national religion, but is full of the religious instinct. If this instinct that has been the source of the splendid loyalty the world has seen in Japan's recent history, and more lately in the war just closed, could have its force turned full upon the religion of Christ, Teacher and Redeemer of the whole world, what might not the effect be? Japan feels the need of a national religion and is earnestly seeking one. Why should we not carry her our own?

Why Evangelize Japan Now?

By Rev. D. S. Spencer, Tokio, Japan.

THE duty of the Christian Church to evangelize the pagan world, is fully comprehended in the command of the Master to "Go." In this unsaved world Japan is included, and hence her redemption in due time might be regarded as sure. But emphasis is intentionally placed upon "*Now*." The world knows that from 1883–1888 the work of the Christian missionary to that people was most inviting. A pro-foreign party was in power, the people hopeful, and it seemed as if the masses might soon be won to Christ.

But the terrible failure with which the government met at the hands of foreign powers regarding the revision of the treaties resulted in lifting the conservative party into power in 1888, and opened a reaction, which in its attitude toward things foreign was strongly opposed to the rapid advancement of Christian propogandism. The strength of this naturalistic spirit of the Japanese and its effects upon missionary work have often been overlooked by writers and speakers on the subject. But a successful war with China lifted Japan into prominence, and caused the leading nations to feel that the matter of the revision of those unjust treaties could not safely be longer delayed. England first, then other nations, hastened to approve treaties. From the Church's standpoint it burst from the missionary his traveling-passport fetters, and set him free to roam at will up and down the empire, preaching Jesus Christ and him crucified. It changed the feeling of the

government and people toward the foreigner and his creed. It stirred the native evangelist with a desire to see the people converted. It gave the patriot an additional reason to make his country worthy to march with the nations of the Occident. Then came the successful work of the Japanese troops, in the march to Peking and its relief, and the Anglo-Japanese alliance, events which have imposed upon Japan still greater obligations and inducements to measure up to her best in every way.

And all this has apparently led the Japanese to another line of thought. From the beginning of the present, or Meiji era, Japan had depended upon general education to solve her difficulties and lift her into a stable national life. In pursuance of this policy she has developed her school system to a state of great efficiency. With vehement determination, however, she has divorced religion from her schools, and attempted to keep up the moral tone by text books and lectures on morals. But it became clear that "education pure and simple had not bettered the morals of Japan, and this led the emperor, in 1890 to issue that famous Imperial Rescript on Morals in Education. But as the edict supplies no power to live the life it recommends, it became only a moralization."

The young men are alarmingly skeptical. Disgusted wtth the general ignorance and moral degradation of the priesthood, cut loose from the religion of their fathers, and thrust into social, political, industrial, and commercial conditions all new to them, these young men are religiously and morally adrift. The waves of skepticism, nationalism and agnosticism have been rolling over Japan, and by many leading Japanese this failure of their moral system is keenly felt and deeply lamented.

Of the students in Japanese colleges *but one in seventy* is a Christian communicant; of the colleges of the United States and Canada, one out of every two is a communicant. Hence men of prominence, like Baron Maejima, Count Okuma, Count Inouye, and the Hon. Sho Nemoto, M. P., have recently made strong public appeals in favor of the Christian religion as the only means by which the wretched moral condition can be cured.

THIS IS THE CHURCH'S OPPORTUNITY IN JAPAN. Now, while her leading men stand favorable to the inculcation of Christian principles, while the minds of the people are open to receive the truth; now when God has, through a victorious war, through improved international relations, and through the failure of their moral system, flung wide open the doors, as they have not been open before in all her history, THIS IS THE CHURCH'S SUPREME OPPORTUNITY IN JAPAN.

Not only do conditions within the empire emphasize the importance ot speedy evangelization, but recent relations of Japan to China should awaken interest. The little island empire is rapidly gaining influence in China, and her ability to lead the progressive elements of that great land along the lines of Occidental civilization can not be doubted by those who know the real conditions of the East. With prominent Japanese in positions of influence in China, and with their own government strongly supporting their efforts, the turning of China's millions into the path of progress, the bringing them in touch with the Gospel, is no dream; it might soon be an accomplished fact. IT IS OF THE VERY GREATEST IMPORTANCE TO ALL OF THE FAR EAST—NAY, TO THE ENTIRE CIVILIZED WORLD—THAT THE EVANGELIZATION OF JAPAN NOW BE PUSHED WITH ALL POSSIBLE EARNESTNESS. —*From Missionary Review.*

Cheering Facts Pertaining to the Same

"And the Lord shall be King over all the earth; in that day shall there be one Lord and his name one."

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Several thousand Chinese young men, as also large numbers of women, are now studying in this country (Japan) and the

Tract Society has been asked for Christian literature for use among these students. Many Koreans and Indians are also here for simular purposes, and increasing numbers will doubtless come over as Japan's political influence continues to extend. Thus we find that our work here is not for this Empire alone, nor yet for Asia, but for the whole human race. We theretore hope that the Religous Tract Society, the American Tract Society, and our friends both here and abroad will continue to give us all the help they can and will join with us in prayer that our work may be greatly extended and that the books and tracts we send out may be the means of bringing true rest and light to thousands of precious souls who are now in darkness, tossed to and fro on the biilows of sin.—*From Japanese Christian Movement.*

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Dr. DeForest says: "There never was a nation so richly prepared, morally and spiritually, for the reception of the gospel as Japan. There never was a non-Christian nation in which the gospel could be given so absolutely without any official opposition as in Japan. There never was a nation of 45,000,000 so rapidly permeated with Christian thought as Japan."

The editor of one of Japan's large dailies said: "Look all over Japan. Our more than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance we can find it in nothing else than the religion of Jesus Christ."

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At the present time there are 757 missionaries in Japan from America, Canada, and Great Britian: 538 organized churches and 734 out-stations. There are 321 native ministers; 558 unordained preachers, and 224 Bible women. In Christian schools and colleges there are 11,669 students. In churches there are 42,451 Christians. Throughout the empire there can be found 2,000,000 firm friends of Christianity. These facts are cheering, but what are they among 43,000,000 heathens? Japan's need is the common need of heathendom—more men and more money. Japan's intelligence demands that the school must be built beside the chapel. There is a tendency even among the common people to follow the educated men of the land. Money must be had to build schools and colleges in which to train a large native ministry.

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Korea is a peninsula containing about 90,000 square miles. The scenery is beautiful and the country has been called "The land of dawn beauty." Its valleys are fertile, mineral wealth overflows, and its coasts are the fishing grounds of Japan, China, and Russia. It has 12,000,000 inhabitants, 141 missionaries, and more than 8,000 native Christians. At first the evangelistic ran ahead of the educational, but now the Koreans, like the Japanese, are demanding schools. Books on science; history, geography, and religious books and papers are being sold at a rapid rate among Christian converts. "A great many enterprises have been started in Korea. Some have failed, but there is one enterprise that from the first has gone magnificiently onward up to the present time with no sign of diminishiug, and that is the Protestant Christian Church.

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The Korean Christians are noted for their activity in religious work, their generosity; and their ability to support their own churches and schools. They possess a strong evangelistic spirit, and no one is thought fit for church membership unless he is vigorously at work trying to make other Christians. Nearly every church in Korea is self-supporting, paying their pastors a good salary. Strawberry festivals and oyster suppers are unknown to them as a means of raising money. A cause is presented to

them and they give. They send out many home missionaries from their own members and care for them. Aside from the churches all schools aud religious enterprises are founded upon the principle of self-support. The Koreans are a notable example in this respect. Most of the missionary work has been done in Northern Korea, because there has been no one to send into the southern part. The prospect in the South is as hopeful as the North. Where are the men and means for Southern Korea?

—*Extracts from Record of Christian Work.*

Conference on Young Women's Work.

At Annual Meeting of W. G. M. S., Albany, Oregon, in charge of MRS. J. S. DAGUE, St. Louis, Mo.

IN Psalms 144-12, we have the Psalmist's thought expressed in these words: "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace."

This is a Psalm of rejoicing at God's goodness and supplication for continued blessings and strength for His children; especially the younger members of His household. The plea is for strength of character and beauty of life in devotion and service.

This is the thought when reference is made to the polished corner-stone. We find this figure of speech often used in the Bible, Job, 38-6, speaking of the earth poetically viewed as resting upon foundations, "or who hath laid the corner-stone thereof?" Also in speaking of the Church invisible viewed as a spiritual building, the Divine Redeemer being the foundation on which His Church rests, "Jesus Christ, Himself being the chief corner-stone."

In speaking of the daughters as polished corner-stones we find a large place given them in the work of the Master's Kingdom. The foundation stones and those in the midwall of a building are concealed. The surface stones, though visible, are not distinguished. At the time in which David writes, the corner stone was most prominent, and attracted much attention, being ornamented and richly polished and placed at the angle of the structure on the top of the walls. David prays that the daughters might make an open and beautiful profession of religion; that the piety which sanctifies and beautifies the life may be seen by those with whom they come in contact.

The young women must in time take the place of older ones in missionary work, and to be able to do this, their training should begin as early as possible. At a very early age we may find burning in the young girl's heart a spark of missionary fire, which with watchful care will so burn that she may blaze a path that will light many to Jesus.

Early instruction forms the basis for a larger, useful life in years to come. This is just as true in missionary work as in any other line of activity. The Young Women's Missionary Society gives the girls a knowledge of the fields; a knowledge of the ways of working; a knowledge of the depravity of heathen lands and their need of the gospel light. With the earnest prayer that should characterize the actual workings of the young women's societies, there will be quickened, from this knowledge, a taste and desire for mission work that will make them strong and efficient in later years to assist the Church in fulfilling the charge of the Master, "Go ye into all the world and preach the Gospel to every creature." Shall any hear the whisper, "I will send thee far hence," let them joyfully, quickly reply, "Here am I, Lord, send me."

In relation to time, the young women's

work should begin parallel with their work in the Young People's society which gives them the training for the strengthened individual life and, with the strength of this young Christian life, to pass at once into this specialized missionary work that they may become the polished corner-stones in the general missionary movement in the Church of our Lord and Master.

Thus the training of the Y. W. M. S. should be, to a large extent, for the broader missionary duties. The human race must be trained for the helpful life, and the young women of our churches and homes are to be trained to become helpful to others; and this not in the narrow sense of aiding a few, but in the broad cosmopolitan area of the world's needy and helpless ones. As a result of this early training we may expect leaders of women's thought and women's work for the world's evangelization. "And they that understand among the people shall instruct many."

It was a great day for Israel when Deborah left her judgment seat beneath the palms' shadow and went to the north to summon Barak to aid in the defense of her people. Jabin had at his command nine hundred and nine chariots. His commander-in-chief, Sisera, was a brave, bloody man. Jabin, the king of Canaan, had for twenty years oppressed the Israelites and their courage had at last failed. Then Deborah rose up to lead them. The battle was fought in the plain of Esdraelon. The song of triumph was sung in their heights: "The stars in their courses fought against Sisera. The river Kishon swept them away, that ancient river, the river Kishon. O, my soul, thou hast trodden down strength."

Let us hope and pray that the rallying of the young women of the church in behalf of missions may be followed by a like triumphant song.

The Need for Young Women in Missionary Work.

By GRACE MILLER, Pittsburg, Pa.

LONG years ago as the recording angel looked into the homes of the United Presbyterian church, he saw in many of them, on Sabbath afternoons and at eventide during the week, the mothers with their little ones around them planting in their hearts the missionary truth as she read the interesting story of the missionaries far away or taught them missionary texts from the word of God.

From this planting, not many years later, the angel saw and rejoiced over the forming of little missionary societies of women here and there over the church, and as many tricklets come together to form a stream, so these societies flowed together and formed the W. G. M. S. and there is no evidence whatever that the work is soon to end. In fact it looks as if a great conflict with evil forces were still before us and that organized women would be needed in the Lord's army for an indefinite future.

Some of the mothers of the society are being called to the church above, and it is only the daughters of the church who can fill up the ranks. No one can rise from bed New Year's morning with a resolve to overcome a quick and impatient temper and succeed completely and at once if no effort has ever before been made at self control. No more can the W. G. M. S. call suddenly in the future on women to assume the responsibilities of its work if the women have had no preparation for missionary work. Therefore *trained young women* are needed as

strong allies to this great movement—young women who with steadfastness of purpose are willing to enter into a close and lasting connection with the work.

The work of the Young Women's Society is one of greatest importance. Between the Junior societies and the Senior societies there is a great host of young women, so great in number that if they would join the ranks of workers with their work, their gifts and their prayers, it is no exaggeration to say that the receipts of the Women's Board would at least be doubled, and that opportunity for showing forth the love of a Saviour would be increased beyond human comprehension. Yes, young women are needed to bring the world to Christ. They are needed:

1. Because they strengthen the bond of love between Christian women.

2. Because they are able to enter into closer sympathy with the missionaries, many of whom are young women.

3. Because they are being educated to realize the conditions of godless lands.

4. Because they have the joy and can teach others the joy of having a noble purpose in life.

Then the work like other work needs the enthusiasm of young life and the inspiration given by the willingness to help which young people show when interested. We ought all therefore to try and get more young women into this society whose work increases year by year.

The loud call which comes from Egypt and India for five hundred more workers, more than half of whom must be young women, presents a need that we dare not disregard. The command to go to the ends of the earth rests on all, and we must all either "go, let go, or help go." It is the young women who must go, the older women who must let go, and all can help go by working and praying that laborers may be sent into the whitened fields, and especially that young women may be sent.

But what kind of young women are needed? Is it the careless, worldly girl? No. Is it the sad-faced, uneducated girl? No. It is the cheerful, thoroughly in earnest Christian woman, trained in mind, strong physically, and with a courageous and sympathetic heart. In fact it is the young woman who is *needed* in home, school and church that the Lord needs in the home and foreign fields.

The need for young women as medical missionaries has never been so great—young women who will give years of their life to preparation and the remaining years to the hard but rewardful work of practice in Egypt and India; young women who will enter the crowded harems and zenanas, who will sit by the girl wives and point them to a sympathetic Saviour as well as demonstrate their ability to help; young women who will bring healing to the despised and outcast widows, who will touch with soothing the diseased and who will gather the dirty, forlorn and dying women and bring them to the skillful Physician of souls where they may be freed from sin and sorrow.

This is not an easy life, but it is just as true in the twentieth century as in the first, that she who would follow the Master must take up her cross.

The great need then in missions today is for young women who will take up the cross and go where the Lord wants them to go and do what the Lord wants them to do.

Yes, young women are needed in missionary work. Will not the women of this convention go home resolved to help swell the lists of young women from the North, South, East and West?

Then we will have a host of young women, consecrated to the Lord, giving not only their time, talents and prayers, but themselves, and missions will be a living subject to the young women.

Problems of Young Women's Work.

By MARGARET SPEER, Hanover, Ill.

SOME nineteen hundred years ago a Master Builder made this statement: "Which of you intending to build a tower sitteth not down first and counteth the cost, whether he have sufficient to finish it?" We think that if that Master Builder were addressing The Women's General Missionary Society in their annual convention in your beautiful city to-day He would say, "Go thou and do likewise."

We have a beautiful, four-square, structure to-day, which had its beginning as a little cloud not larger than a man's hand, but which has grown until its influence has permeated numberless homes and brought copious showers of rich blessing to the world. The mothers constitute the four sides of this structure and the daughters are the polished corner stones.

Problem First. Will it pay to remove these corner stones and thereby weaken the structure?

Problem Second. Is there a separate field for a young women's missionary organization? Is there need for such an organization? This is the day for organization. Societies are being multiplied. There is great danger in our church work of over-organization. Is there a demand, a real need, for a separate organization for the young women of the church? Does not the Young Peoples Christian Union and the Women's Missionary Society cover the ground and furnish opportunity to the young women for both their own development and also for serving Christ by ministering to his needy ones? Would a young women's organization detract from the time that should be given to the Y. P. C. U. and also require money which otherwise would be contributed through the other organizations?

Problem Third. What will it cost to build on a new wing, of all new material? Have we the material—the young women from the ages of 20 to 30 for this service? We can safely say that in a majority of our western congregations the material is inadequate. Our young women are, as a rule, bread winners. They are engaged in teaching, in store, in factory, in office or in the home. The time given to this work would necessarily come from their rest hours, or from Sabbath-school Christian Union or women's missionary work. Anything that is detrimental to our girls, or to the success of the work in these well established departments of Christian service, should be discouraged.

Problem Four. What better missionary training could be obtained than that which has been outlined and carried out in our Young People's Christion Union during the past two years? For those who are not of sufficient age to feel at home in the Women's Missionary Society there is abundant field for missionary training and work in the Y. P. C. U.

Problem Five. Will not young women do better work in a young women's organization than in the Women's Genaral Missionary Society? Think, for example, of what our Young People's Christian Union has done for our young people. Twenty-five years ago we had no young people's organization. The young people were urged to attend the congregational prayer-meeting, and it might have been urged that there was an abundant opportunity in the congregational prayer-meeting and Sabbath-school for the development and training ot the young people in Christian life and service. All will now admit that the organization of the young people has brought blessing to the young people and through them to the church.

Problem Sixth. Only about two fifths of our 75.000 United Presbyterian women belong to The Women's Missionary Society. Granting that one fifth are unable to take active part in the work,

have we not 25,000 young women between the ages of 20 and 30 ready for Christian service? How can we best enlist these in missionary work?

Finally. With 25,000 consecrated young women, well organized, filled with the spirit of prayer and service for the Master, what will be the result? "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." O, that our "Daughters may be as corner-stones, polished after the similitude of a palace."

Methods of Young Women's Work.

By JEANNETTE DICKSON, Canonsburg, Pa.

KNOWN facts applied to our actions constitute methods. The methods in our societies must serve as machinery, while the Holy Spirit is the motive power.

Not long ago, in a prayer-meeting address, a pastor in describing our Lord's miraculous giving of sight to the man born blind, said: "We are limited, WE are circumscribed, WE are bound in our *methods* of doing the Lord's work." Only as our power is human and not divine are we limited; and the Spirit is offered for the perfecting of every Christian effort.

The first step in organizing, in formulating rules for management, in carrying forward plans for evangelistic work, in stimulating new life in lethargic Christians, is to learn the union of intercessory prayer with judicious activity. Until each member of a young women's missionary society is one of a prayer circle, that society contains dead timber. As iron sharpeneth iron, so speech begetteth speech.

Talk about the study course your society has adopted. For this reason meetings held in homes of members are less formal and more conducive to freedom of speech. Be definite in your line of work. Have some person or object dependent upon your contributions and your prayers.

The future workers in India, in Egypt and the Soudan, in the South-land, in the middle West and on the Pacific Coast; the young women for city missionaries, even those who go to plant the banner of the cross beside the stars and stripes in islands of the seas, must come from the consecrated members of young people's organizations—those who are now learning to know the Master's voice when He calls them into His special service.

Missionary intelligence is as necessary as food for the life of a missionary society. Secure a secretary who will correspond with the presbyterial literature secretary and distribute carefully selected literature; who will write to the Women's Magazine, and correspond with one or more of the missionaries in foreign lands, and who will send words of cheer to some isolated laborer in the home field.

I believe money devoted to home mission work could in part be efficiently used by any young women's society by sending one of its most enthusiastic members to a missionary training school, such as Northfield or Winona furnishes. Christ spent thirty years getting ready for three years of work. Step by step we learn to walk. Systematic study of missions increases the power and capacity for work.

Our president, Mrs. Albert N. Porter, well said in her inaugural address, "Our mothers wrought not as we may, their times would not permit." To make more effective the work of future years better forms of organization, better rules for work, must come. In the lack of methodical work lies the danger to lasting good from the revival in Wales. Methods should be as numerous as are workers. Select the best, try the new, hold fast to tested plans. Intelligent study of the

needs will give birth to successful methods for the world's evangelization.

There must be something in a name, judging from a report I gathered from a fellow traveler on the Canadian Pacific road as I journeyed to this meeting. Even isolated organizations of our church might attain to such "good report." Mrs. Might carried with her a banner, inscribed with letters of gold, to her British Columbia districts of Alberta and Assimaboia from the *Methodist* convention at Moose Jaw, Canada; awarded for largest gain, during the past year in membership and contributions. The gain was 301 per cent.

In summarizing I would say: we need better methods in organization; better methods in consecration of talents; better methods in intelligent study; better methods in special work; better methods in collecting contributions; better methods in appropriation of funds by local organizations.

Methods are machinery for mind, motive, money.

We need more Marys for devotion to the Master.

We need more Marthas for work for the Master.

We need more Miriams for adoration of the Master.

Sit Hanoona.

By ANNA M. MCCONAUGHEY, American Mission, Zagazig, Egypt.

WITHIN the boundary of what is supposed to have been the Land of Goshen of Bible times, now called the Eastern Province of the Delta, is situated an Egyptian village of some three thousand people, called Hehia. Zagazig, the capital of the province and the residence of our missionaries is only half an hour's ride distant. Hehia is a Mohammedan town, though there is a strong Coptic element. The houses are built of sun-dried brick, except the few owned by the rich land owners and some Europeans, for the greater number of the people are poor.

Some forty years ago, a little girl was born in one of these poor families and was named Hanoona, which is the Coptic name meaning compassionate or merciful. She, with her sisters and brothers, was brought up a Copt with all the ignorance and superstition which that term includes. As the girls grew up they were married off, as it is a shame to an Egyptian family to have any of its daughters remain single. The eldest daughter married Corrullos, which is Arabic for Charles. Corrullos was a Christian and has long been a member of our congregation in Zagazig. He is a man of middle age, a staunch, faithful upholder of the evangelical faith in Hehia. He has charge of our boys' school there and commands the respect of the whole community, not because of his great amount of learning, but because of his Christian living and kindness to everybody. They go to him to settle all sorts of disputes and quarrels, thus showing their confidence in his just decision. A good many times have I heard Mr. and Mrs. Hart thank God for Kooaga Currullos. Hehia is reputed for being such a wicked town, but let us all be thankful that there is leaven in the lump. I pray for the time when the whole shall be leavened. Such a life cannot be lived without bearing its fruit.

Two years ago Currullos had the joy of seeing his wife, Sit Malaca, take Christ as her Saviour and become a member of our Zagazig congregation. This she did after having been long a learner of the Gospel, for it is necessary that our poor, ignorant women receive sufficient instruction to enable them to understand just what it means to take Christ as one's Saviour and try to live the Christian life. Naturally from her sister and brother-in-

law Hanoona also heard the Word, and was deeply interested, and so anxious to learn more. Since Rev. and Mrs. Hart's coming to Zagazig, four years ago, when they first became acquainted with Sit Hanoona, she has evinced a desire for better things, always receiving them cordially when they visited her and drinking in the Scripture lessons. She married a man who was a Copt by religious profession, but had no character and who was very unkind to poor Hanoona.

About six months ago Hanoona became troubled with a pain in the side of her neck and a growth which proved to be an incurable cancer. It gradually grew larger until it caused her death after a great deal of suffering. During the time of her illness, Mrs. Hart visited her frequently, reading and explaining to her the Scripture. It was my privilege to be with her on her last visit, which was only a week before her death. The cancer had almost destroyed her speech. Only her mother and sister could understand her efforts to speak, which were pitiful to see. When she first knew she was to die, she was very unwilling and prayed earnestly that she "might be spared longer so that she could learn more of Jesus." When we entered, she was lying on a mat on the floor, but on seeing us, raised herself up, breathing with great difficulty but listening with absorbed attention as Mrs. Hart read John 14. "Let not your heart be troubled, ye believe in God, believe also in me." Her fear of death had passed away and she longed to go. When Mrs. Hart read, "I go to prepare a place for you but will come again and receive you to myself," Hanoona stretched out her arms imploringly saying, O that He would come now, I would go to meet him in the air." Mrs. Hart talked to her and felt assured that Hanoona was a believer in Christ and was ready to depart. In a week we heard of her death and we all went to her funeral. It was a hard sight to see her carried out away to the burial ground in the rude open box with a cover thrown over it. The funeral service was Coptic, the priest muttering and burning incense over the body. But they were considerate enough to ask Mr. Hart to take part; so after reading a portion of the gospel and praying, the body was carried away. The women, weeping and wailing, attempted to follow but the men drove them back saying there was no need for them to tire themselves following the bier to the distant cemetery.

Thus ends the story of the simple life of an Egyptian woman, but one whom we have reason to believe has entered into the joy of her Lord.

May 30, 1905.

"God is calling every one of us to share in the work which he is crowning with success. We believe that there is no demonstration of the power of the gospel of Jesus Christ equal to that taking place on mission fields today. We firmly believe that there is no field for activity where there are such substantial returns for the investment of a life. No one can read the pages of the missionary history of the last century, or observe the present condition of missions in all parts of the world, without acknowledging that nothing succeeds like the gospel of Jesus Christ. But in view of the vast populations yet unreached, in view of present fields inadequately manned, in view of the untouched resources of the Christian Church, the very success of missionary enterprise constitutes its most imperative appeal to the young men and the young women of America. "God is calling. Shall he call in vain?"

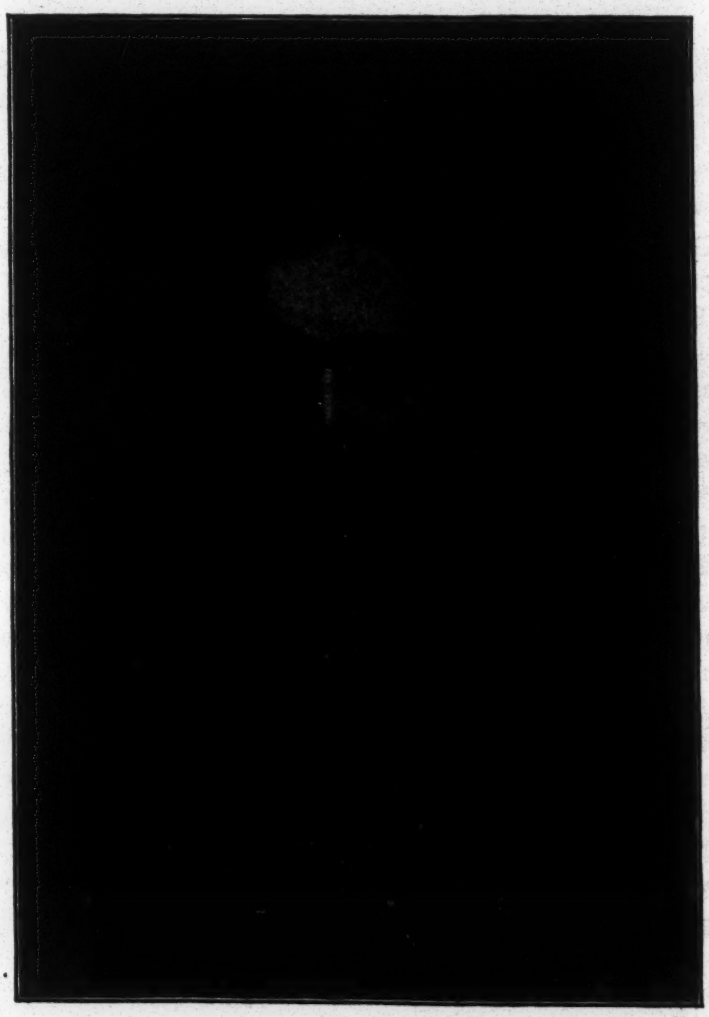
From the Missionary Herald. Appeal of New Missionary Candidates.

Summer School for Women's Foreign Missionary Societies,

Second Annual Meeting, July 24-31, 1905

By E. M. HILL, Foreign Secretary Women's Board.

EAST Northfield, Massachusetts, the meeting place of the Conference, like Mount Zion, beautiful for situation, is a quiet New England village on the mountain side overlooking the clear waters and fruitful fields of the Connecticut valley, from which mountain heights could be reached, giving inspiring views of distant glories.



MRS. E. M. HILL, Foreign Secretary Women's Board.

Three hundred and forty-four delegates, representing eight denominations, were in attendance. This number is an increase of one hundred and twenty-two over the registration of last year, and was the cause of much rejoicing to the committee in charge. The effect of work *for* foreign missions and *in* foreign missions was very plainly seen in the earnest women and in the few men who were present. Nothing increases all the graces that go to build up a strong symmetrical character as an abiding interest in the world's redemption.

"A good beginning is beguiling" was strongly illustrated each morning as the day's program began in the Bible study with Rev. G. Campbell Morgan, when the delegates were strengthened and inspired by the thoughts suggested by Dr. Morgan, as he explained and developed God's plans in the book of the Acts of the Apostles, or "The Missionary Pamphlet" by Luke the apostle. These lessons portrayed the early church a work for God, and by its success and failure, the church of all ages is to be encouraged and warned. We see in its history God's plan to reach "the uttermost parts" through the church—His body, the members in his church; reach it through persecution, through the prejudice and all opposition. Or, as Dr. Morgan explained, "Missionary work is doing what Christ does, because Christ in us makes us do it." The line of effort was indicated as the disciples were sent out and forced

out by persecution into Judea, Samaria, Africa and Asia. The commissioned instruments were found in Paul. Peter, Barnabas and others upon whom the Church laid its hands and whom the Holy Spirit sent. The witness (translated in Greek as martyr) was destined to be a powerful factor, ordained of God, in spreading the gospel. With these and many other well-developed facts, the delegates were led to see the principles on which missionary work should be based and to understand the warnings against what should not be done.

The second hour of each day was given to the study of a chapter in the text book of United Study for the next course—"Christus Liberator," by Miss Ellen C. Parsons, editor of Women's Work for Women. These classes were led by women, chosen by the United Study committee, who are prominent in their respective denominations as students and writers of missionary literature. Miss Parsons, the author of the text-book, conducted two of the studies. These hours proved intensely interesting and led to a strong desire for special weekly study classes in the home churches, so that the story of this unique and barbaric continent of Africa might become very real to all the women of the churches. It was the unanimous sentiment that the program of the monthly meetings could not possibly be made to present the needs and conditions in a satisfactory way.

Miss Elizabeth C. Northup, who taught the second chapter, secured the pleased attention not only of the United Presbyterians, but of her whole class, as she outlined the work being done by our church in the American mission of Egypt, She declared it to be the most significant work of all Africa, the "flying wedge" of all mission work in this country and the mission whose policy of work is heartily indorsed by others.

Chapter E, taught by Mrs. W. A. Montgomery, brought the class into close contact with the atrocities permitted in the Congo Free State. The leader painted the picture of this section of Africa in such deep shading that her audience, and through it the church, can no longer ignore its infamies of the rubber forest where "traders work their will, hidden from all eyes, save those of the Searcher of Mysteries, who repays the wrongs of the poor." The last chapter, taught by Miss Parsons, revealed the peculiar conditions of Africa, because of the many political possessions, and the reason for the many different missionary organizations at work in Darkest Africa. Very many plans for the study of Africa, and many books for the further development of the subject, were suggested by those who led the classes. Many of these will appear in later issues of the Magazine.

The third hour of each morning was given to methods of work. Star ideals, to which we might well hitch our wagon of missionary plans, were held up before the delegates, thus enabling them to see the ways of training little ones, of interesting the young women, and of keeping the mothers up-to-date. The representatives of different denominations gave practical, helpful suggestions as to the best use of missionary literature. Frances Willard advocated "the sowing of the land, knee-deep with temperance literature," and with the same faith in the printed word, the missionary workers urged sowing abundantly throughout the churches the interesting bits of information that can be condensed to leaflet size.

The afternoons of the Conference were given to rest and recreation. At seven o'clock each evening were held devotional meeting for the young women in attendance. This meeting was held on Round Top, a small oval-shaped hill on which rests the sacred dust of the founder of the Northfield Association and his wife.

The evening exercises in the auditorium were introduced by vesper services, each led by a different member of the committee in charge of the Summer

School. Following these exercises representative workers on the foreign fields and officials in the home-land addressed the delegates on different phases of missionary interests. Two favorites in the United Presbyterian Church ably represented her in the addresses given by Rev. Charles R. Watson, D. D., and Mr. J. Campbell White. The former, after a graceful tribute to "those women who labor in the Gospel," gave a most stimulating address on the work of the American Mission in Egypt and in the Soudan. Mr. White, in his usual magnetic, forceful way, spoke with convincing power as to the relation of the giver and his gifts to world wide evangelization.

Sabbath was truly the high day of the Conference. At the morning service Rev. Johnstone Ross, of Cambridge, England, preached with unction from the text, "But we have the mind of Christ," 1 Corinthians 2: 16. This sermon was a felicitous effort to prove that no other religion has the same conception of God, sin, forgiveness, the Holy Spirit, the Kingdom and eternal life, as the Christian religion. It is the answer to these for which the world is uniting. It is ours to give. We have the Bread of Life, but "we eat our morsel alone."

Dr. C. C. Rhoades, Sabbath School Secretary of the Baptist Missionary Union, gave the address of the afternoon on "Missions in the Sabbath-school," developing the thought of the adaptability of the Gospel to all kinds and conditions of men. Young people, learning this fact, will be interested in carrying the Gospel to the ends of the earth. At the close of the address, twenty-six missionaries, representing four countries and six denominations, were introduced to the Conference. A number of them gave interesting incidents of their work and expressed optimistic hopes for the future. Miss Suman, a Baptist missionary from the Congo Free State, won the interest, sympathy and admiration of all, as she vividly portrayed the wrongs committed in that unhappy quarter of God's world.

The evening program was not lacking in its power to command interest and attention. Rev. S. M. Zwemer, D. D., of the Dutch Reformed mission in Arabia, presented his work and that of his associates as a great battle against Mohammedanism—against error, prejudice, sensualism. Following this strong missionary address, a pupil of Pundita Ramabai, a young Hindu woman, gave an interesting story of her life and its connection with the "mother" of the widows and other unhappy girls of India. After such a feast of good things it was most fitting that we should be led once more to think of the Congo Free State, and so indicate our willingness to make some practical use of the knowledge gained. Mrs. W. A. Montgomery, in a brief, historical review, dating from 1884 when the powers of Europe created the Congo Free State, until the present, portrayed in a forceful way the mistakes, blunders and crimes that have led to a condition beggaring description. With one voice the Conference adopted a resolution of condemnation, and of purpose to urge the consideration of such a condition in the United States Senate by a deluge of letters, telegrams, resolutions and any other means possible.

The last session of the Conference was held Monday morning. Miss Parsons led in the devotional period and also in the study of the last chapter of the text book. A paper on "Giving," written by Mrs. David James Burrell, was read by Miss Olivia Lawrence, after which Mrs. J. H. Knowles fittingly conducted a Bible reading on praying—the thought to be impressed, as we separated to our various fields of work, to do what we could to convey to others the great thoughts, lessons, privileges, duties and responsibilities that had come to us in the week of sweet intercourse which this company of missionary workers had had together. Just before our "One Last Word with Him," a question permit was used by many for asking numerous questions as

to the next Conference and others that are to be held in Winona, in Chautauqua and in the Southland, and for suggesting methods as to the best plans for reaching the largest number with the story of Africa.

Fifteen minutes were then spent in bowing heads and hearts before Him, "Whose we are and Whom we serve," while many voiced our grateful thoughts in earnest petitions of thanksgiving and praise. A few minutes were spent in cordial fellowship and in saying the farewells, which did mean not a final parting, for we were all true to our motto of "one heart—one way," and had the happy outlook of the reunion in the home above where separations are unknown.

Study for the Month.

NOVEMBER—JAPAN; FORCES IN THE CONFLICT.

(Sixth Study in Dux Christus.)

1. 10 min., Devotions. Special object for prayer—Schools for girls; Christian literature (books, periodicals, and tracts, American Tract Society).
2. 10 min., Business.
3. 5 min., Reporter—News items from our own missions.
4. 5 min., 1st Paper—Great importance of Japan (strategic) on Eastern Asia.
5. 5 min., 2nd Paper—Japan's needs.
6. 5 min., 3rd Paper—Our responsibility and opportunity.
7. 20 min., Discussion.

HELPS.

"Sunrise in the Sunrise Kingdom," by DeForest, is valuable for the needs and opportunities in Japan. This book is the one used in Young People's societies following the Forward Mission Study Cause. A copy can probably be borrowed in each locality. For those who wish to buy, price, in paper, 30 cts.; cloth, 50 cts.

"The Christian Movement in its Relation to the New Life in Japan," third volume of Annual 1, is the best and most recent for this study. The articles embrace the following: "The War," "Domestic Politics," "The Business World," "Resources of Japan." "New Life in Japan," "Education," "Philanthropic Work," etc., besides reports from the standing Committee of Co-operating Christian missions, the Bible and Tract societies, the Y. M. C. A., Y. W. C. A., the various churches, etc. It comprises 200 pages. If there is time, do not fail to send for it. The mail from Japan is very prompt. Copies of this Pamphlet may be secured of the publishers, The Methodist Publishing House, 3 Shichome, Ginza, Tokyo, Japan. Send 13 cents in U. S. postage stamps to cover cost of book and postage.

Special Work for Young Women.

By MRS. N. L. WALLACE, Secretary of Young Women's Work, Glen Osborne, Pa.

The great Albany Convention has decreed that the young women are to have special work; that "they have come to the kingdom for just such a time as this". The decision was the outcome possibly of the Young Women's Conference. The thought crystallized in a recommendation embodied in the minutes of the Women's General Missionary Society submitted to the corporation meeting for final decision. The convention authorized that the young women be assigned special work and referred the assignment to the corporation meeting. This measure was heartily endorsed by the corporation meeting and referred to the Women's Board to decide what that special work should be.

In compliance with this, at a special session of the Women's Board, special thought was given to this matter. The Women's Board already recognizes the young women's department as a potent factor in the missionary work, and hopes to win our young women to a loyal support of *all* the departments of work. Therefore the following action was taken.

That the young women undertake the entire support of *four* missionaries for seven years, these workers to be known as the young women's missionaries, the fields, the workers, and their support to be as follows:

Two missionaries in the home land, viz: Freedmen's department, matron at Henderson, N. C., Miss Christina Totten, salary, three hundred and fifty dollars er year; Home missionary worker at ..... salary, six hundred dollars per year.

Two Foreign missionaries, viz: India, Miss Sue Cooper White, Bellaire, O., salary, five hundred dollars per year; Egypt, Miss Elizabeth McCrory, Sterling, Kansas, salary five hundred fifty dollars yer year.

Entire amount for the support of *four* missionaries, two thousand dollars per year.

The young women's societies number about nineteen hundred more or less, which means an average of *one dollar* from each member or *twenty-five cents* for the support of each missionary under the care of this department over and above all other lines of work. Thus *four* special lines of work are taken up—Freedmen's, Home, India, Egypt—*four* missionaries in *four* fields for one dollar per year each.

By reading the leaflet, "Internal Revenue," (order of Miss E. Caughey, Otto, Pa., per copy three cents) you may learn how to secure the missionary dollar; or if you live in a city, the nickles saved on car fare will soon bring it into your treasury.

Ways are legion. Every Christian

young woman is responsible for her full share in the work of saving lost souls, but this new work is God's opportunity to ALL; and with what joy they should give of their time and talents and means and prayers to make the work of their two representatives in the home field and their two in the foreign field a rich success. And then consider the reflex influence and the rich blessings God has in store for those who support these and the promise of the welcome "well done" in the beyond.

This step forward is quite in keeping with "the forward movement" inaugurated by our foreign secretary, Rev. Chas. Watson, and so heartily endorsed by our recent General Assembly. It is also in line with what the young women of other denominations are doing. The Methodist young women support *fifty* missionaries. In view of this fact *four* missionaries is quite modest for our United Presbyterian young women, not only because of the privilege of helping in each department of the work, but by becoming thoroughly conversant with their own missionaries the young women must become more intelligent in the work itself.

While the young women are given this special work, every well regulated society will see to it that a certain proportion of their offerings go to the support of each department of the Women's General Missionary Society. Here are two tried methods of work:

1. Try moral flanking for the programme for meetings. Have good titles for papers and topics for special meetings.

2. Use the Executive committee as a special means of creating enthusiasm. Hold parlor meetings, conferences, etc.

A suggestion received at Northfield has been developed for the benefit of our young women, and the Women's Board has authorized the distribution of envelopes for contributions for the special work. These envelopes will have the photographs of the four missionaries, one on each envelope for the four departments. These will soon be ready for free distribution; postage, per dozen, 2 cents. We hope to receive prompt and full orders from all the young women's societies and from young women in congregations where societies have not yet been organized.

Prayer Calendar for November

Edited By MISS MARGARET McLAUGHREY

Jesus has opened a school, in which He trains His redeemed ones, who especially desire it, to have power in prayer. Shall we not enter it with the petition, "Lord it is just this we need to be taught! O teach as to pray."—*Murray.*

November 1-4

Pray for the Missionary Literature of our Church.

WEDNESDAY—For the Board of Publicatcn.

THURSDAY—For the Church, Sabbath-school, and Christion Union, papers.

FRIDAY—For the Missionary Magazine.

SATURDAY—For God's blessing on the missionary textbooks and on those using them.

The Lord giveth wisdom: out of his mouth cometh knowledge and understanding.—Proverbs 2:6.

November 5-11

Pray for the District of Khangan Dogran, India.

SABBATH—That the entire field may be furnished with Christian workers.

MONDAY—That the message may be blessed to those who hear it but seldom.

TUESDAY—For the self-supporting congregations, that their liberality may be blessed.

WEDNESDAY—For the Girls' School.

THURSDAY—For the Boys' Schools.

FRIDAY—For the Evangelistic work done by women.

SATURDAY—For the Women's Missionary Societies.

Now thanks be unto God, which always causeth us to triumph in Christ and maketh manifest the savour of his knowledge by us in every place.—11 Cor. 2:14.

November 12-18

Pray for the District of Lyallpur, India.

SABBATH—That pastors may be sent to all the congregations.

MONDAY—That the Book Room may be blessed to the saving of souls.

TUESDAY—For the evangelistic work done by women.

WEDNESDAY—For the Women's Missionary Societies.

THURSDAY—For the Girls' Schools.

FRIDAY—For the Boys' Schools.

SATURDAY—For the native Christian workers.

And this is the victory that overcometh the world, even our faith.—1 John 5;4

November 19-25

Pray for the District of Bhera, India.

SABBATH—That more missionaries may be sent to the field.

MONDAY—For God's blessing on the work done by women.

TUESDAY—For the Bhera Dispensary.

WEDNESDAY—That the seed sown in the schools may bring forth abundant fruit.

THURSDAY—For the Reading Room.

FRIDAY—That the afflictions these people have suffered from the plague may be blessed to their spiritual welfare.

SATURDAY—That God's Spirit may turn them to the Light.

For a great door and effectual is opened unto me, and there are many adversaries.—1 Cor. 16:9.

November 26-30

Thank God,

SABBATH—For sending out so many missionaries.

MONDAY—For sparing the lives of those missionaries who were endangered by plague and earthquake.

TUESDAY—For the increase this year in contributions.

WEDNESDAY—For signs in the Home Church of an increased interest in the missionary enterprise.

THURSDAY—For souls brought to Christ during this year.

O give thanks unto the Lord; for he is good; for his mercy endureth forever.—Psalm 136:1.

Editorial.

He that winneth souls is wise . . . . . and they that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars for ever and ever.

My life is not my own, but Christ's, who gave it;
And he bestows it upon all the race.
I lose it for myself and thus I save it:
Accept it, Lord, for others through thy grace,

"You cannot work well unless you stop working sometimes and pray. You can not pray well unless you stop praying sometimes to work."

To make missions a reality, let the women teach the children to know the mission fields and the results of missions.
—*J. A. Broadus, D. D.*

The young people's societies of the Church are so many training schools where the workers of the future are being prepared to take the places of the veterans of today. Much time can be saved and greater efficiency secured if our girls uninterruptedly pursue the same methods of work, and labor for the same direct ends in their young people's societies that will engross their attention as missionary workers in after years.

—*Ecc. Conference.*

To the Young Women of the United Presbyterian Church.

Special work for the Young Women's Missionary Societies has been provided by the Women's Board on page 157 of this number of our Magazine. The plan and objects are clearly presented by the General Secretary of Young Womens work. Two thousand dollars will be required each year for a term of years.

Nothing more definite and possible to accomplish could have been undertaken at this time. We believe the increasing interest of mission work by our young women justifies this generous provision over and above all their former pledges. To be represented from their own ranks in all our mission fields will stimulate larger giving and deepen their responsibilities.

We hope to keep this project well presented in the columns of the Women's Missionary Magazine.

Important Announcement.

A year's subscription to the *Women's Missionary Magazine* will be given to any Magazine agent sending *ten or more* NEW subscriptions to the treasurer of the Magazine. It is desired that this effort be made as early in the year as possible. We want to place the Magazine in 10,000 homes by January 1st, 1906.

The Missionary Review of the World.

Many readers who are acquainted with the Missionary Review, from use, will appreciate all that can be said in praise of its publication. Workers in every department of Christian missions, at home as well as those throughout the world wide mission fields, have great reason for gratitude in its able editorial management, as also the reliable information given of every known missionary operation in the world. A corps of contributors abundantly supply the columns of the Missionary Review, by word and illustration of the most wonderful experiences to be found in any literature. God has

greatly blessed the labors and management of the *Missionary Review of the World*, in that it has been permitted to employ the representative Christian workers from every part of the world to convey their missionary operations and the natural conditions of their work without waste of words or exaggeration of circumstances.

The reflex influence of the pages of such a reliable and impartial publication is of incalculable worth to the cause of Christian missions, and it has been highly honored in its labors to produce a missionary literature of great value to the church and of priceless worth as a reference library. It is within the reach of all who provide good reading for their library table. Your own denominational periodicals can be most substantially supplemented by the reading of the Missionary Review.

Whether We Go or Send!

This is the season of the year when we hold our farewell meetings for that portion of our number who go to the foreign lands. Our thoughts and prayers follow them many days as they return to the strenuous life of a foreign missionary, or for the first time attack the difficulties of a new tongue.

While these who "go" descend into the home life of a pagan world and endeavor to overcome the obstacles of an unsympathetic religion, let us not forget that those who "remain" at home have equal obligations with those whom we "send". What we need today is no new commission, but a fresh baptism in missions and be made to realize that whether we go or whether we remain at home equal responsibility and equal obligation rests upon every individnal member.

The greatly enlarged and improved methods of civilization are being utilized for the convenience and accomodation of missionaries, and we often lose sight of the great undertaking in our delight to hear and learn of the people and their customs. While God has made all nations accessible to the Gospel, and there is an increasing number of Christians who believe in foreign missions, we may not have fully realized in our lives and in our worship that missions is not a commercial enterprise; it is a COMMISSION from the eternal God, and the conditions upon which it is to succeed have never been changed nor lessened in obligations imposed.

The church hardly needs more information; at least not so much as she does a spirit of obedience. The prayer Conferences held, and in contemplation, are the right channels to win the church to her place in this one great work—the only purpose for which the church exists.

It is possible, in view of the achievements on our mission fields, to lose sight of the spiritual power that is the determining force with God. In our mission fields sorrow and sickness have followed in quick succession; may it not be in the mission fields, and in the church at home, that there is need of an united supplication to Him whose right and claim is supreme in missionary operations. We get at the foundation of missions when we pray earnestly together for the baptism of a missionary spirit; and whether we "go" or whether we "remain" at home we are alike responsible for the mission work assigned to our church.

Missionaries Returning to Egypt.

Miss Carrie Buchanan.

Dr. Caroline M. Lawrence.

Miss Dorcas Teas.

Miss Cora B. Dickey.

Rev. W. H. Reed, Mrs. Reed aud three children.

Rev. J. Howard Boyd.

Rev. Chauncy C. Murch and Mrs. Murch.

Mrs. T. J. Finney.

GOING FOR THEIR FIRST TERM.

Rev. Ralph McGill and Mrs. McGill (Miss Flora Kerr).

Miss Henrietta Cowden.
Miss Anna B. Creswell.
Miss Elizabeth Myrtle McCrory.
Mr. Charles A. Wilson and Mrs. Wilson.

Missionaries Returning to India.

Miss Emma Dean Anderson.
Rev. A. B. and Mrs. Caldwell.
Mrs. Osborne Crowe and two children.

GOING FOR THEIR FIRST TERM.

Doctor M. M. Brown, Mrs. Brown and their two children.

Prof. W. L. Porter and Mrs. Porter.

Miss Charlotte Claney and Miss Sue Cooper White.

The latter, with Miss Anderson and Rev. Caldwell, go by the way of Japan; the others sail from New York, by German Lloyd line, to Naples. The Egypt party re-ship at Naples. The India party crosses over at Genoa to Marseilles and there connects wtth the Messagaries steamer.

During August a party of American teachers, for short term service not designated as missionaries, sailed for Egypt. They are all young people. Though not assuming the strenuous labors of a long term missionary, yet we believe they have a place to fill, and it should be understood by the church that the traveling expenses and salary of these American teachers does not come from our church at home; that it is furnished by the parents of young women and men in Egypt who, while they are not professing the Christian religion, and perhaps are often not even sympathetic toward it, yet because of the high class work and conscientious teaching of those who engage in mission schools, these Mohammedans, Copts, Italians, French, Jews, and some English residents of Egypt, are willing to pay a liberal tuition for their sons and daughters to be educated.

Among these people many influental friends have been found who at first were indifferent to our mission work, but have been influenced through the schools to accept the Christian religion, which may, in turn, be of reciprocal benefit to our young people as they thus engage in this most responsible and up-lifting work for the youth of Egypt. May it not be that our young people will grow more and more into a missionary life even not dreamed of in their brief term of service; and from these may there not come many who will supply the ranks that are so suddenly broken?

We are pleased to give the names of a number engaging to do this work:

Miss Jeannette Gordon.
Miss Robetta Gibson.
Miss May Alexander.
Miss Mary Pattison.
Miss Mary McCampbell.
Miss Ida Woods.
Miss Ella M. Barnes.
Mr. Roy.
Mr. John Fielding.
Miss H. M. Coventry.
Mr. Milford E. Barnes.

Mr. Barnes goes on to India, his sister to Egypt. M. E. M.

Psalmody Conventions.

The Women's Missionary Magazine would not be dilatory in expressing its approbation of the Psalmody conventions to be held this Fall. Of these, one is expected to meet in Pittsburg, the other in Chicago, so that as wide a territory of our church as is possible may be reached. An excellent program has been prepared and worthy speakers have been secured so as to present adequately different phases of the Psalmody discussion.

We believe that the attention of our church should very appropriately be now directed toward one of its most prominent and important "distinctive principles." Any profession that is worth making is worth keeping, and keeping intelligently. We need instruction as to the authority and reason of every atom of that faith for which we are bidden to contend earnestly. It is proper, also, that those not exclusively Psalm-singers should have their minds arrested by the paramount claims of

God's own songs to be used in praise by His church.

We trust much good may come from these projected conventions, and we bespeak for them the favorable attention of our readers, requesting that they watch the weekly church papers for data as regards the meetings.

It is within the province of the Magazine to mention the enthusiasm with which some of our missionaries have spoken of the Psalter as an agent in their work. While one would deprecate the assumption of a patronizing attitude toward any work of God's inspiration, and would scorn to apologize for it, yet these testimonies have a confirmatory value.

M. H. W.

BOOK SHELF.

AN EXPOSITION OF THE SHORTER CATECHISM

By James Harper, D. D., LLD.

This book needs not a recommendation from any one. It is distinguished for sober, thoughtful exposition, and for phraseology, compact, and lucid. It is an important contribution to the religious literature of our day. The style is characterized by the same simplicity, clearness and pith which so remarkably distinguished the author in his every day lectures before his students. It travels over a wide field of thought, and though not dealing directly with questions purely philosophical, some portions of it have a direct bearing on the several philosophical systems which are current and antagonistic to Christianity. The questions are expressed with a clearness which admirably adapts them to the minds of those who have not been trained to close thinking, as well as those who have. It is gratifying to see the precious truths of God's word exhibited as they are in this volume, in a style so engaging and attractive, and we see not how it could be better adapted to accomplish the object for which it is sent forth. We know of no modern work which sets forth in so vivid and scriptural a manner the cardinal doctrines of our holy religion. The subjects treated in this exposition of the Shorter Catechism are, we think, such as the attention of Christian people should be directed to in times like these, when the assailants of this little book are legion. Leading in the van are Socinians, Arians, Roman Catholics and a goodly band of Presbyterians, clergy and laity. The reasons assigned in justification of their opposition are as numerous as are the assailants.

The struggle between Popery and Protestantism, which is rapidly approaching, should increase the attention of many to the topics treated by the author. Popery is throughout the pages of the book presented to the readers in its antagonism to the truths of divine revelation as we have learned them, and nowhere else have we seen the soul-destroying, God dishonoring tendency of that system more impressively presented. Here also is stated the great Scriptural principle that ought to regulate the Church's worship and must, if applied, preserve her purity, the great Scriptural principle that nothing is to be admitted into the worship of God that is not prescribed by the word of God.

The truths taught in the book are those set forth in our Westminster Standards, and the statements made are sustained by texts wisely chosen. The whole volume is full of strong, manly, Christian thought, vigorously expressed. There is spiritual food in every part of it for every follower of Christ, and those who wish to find a feast for mind and heart will find it here. All through the volume there is a beautiful blending of doctrine with practice. It will be worth more in Christian homes than hundreds of the every day publications that are finding their way into our homes. The name of the author will be to those who are acquainted with him a sufficient guarantee of the excellence of the work. No one can read its pages carefully without having his faith strengthened and his acquaintance with, and attachment to, the truth of God deepened. This book should be in every

Christian home. If some man of God possessing the ability to set forth its merits would undertake to canvass the homes represented in our churches (under the recommendation of the pastors) he would be doing a work which would honor God and bring lasting blessings to future generations. JNO. B. WILSON, D. D.

Baltimore, Md.

Japanese Entertainments.

"Suggestions for a Japanese Festival," by Clara M. Cushmen and Anna V. Bing. This program for an interesting evening, illustrating many of the habits and customs of Japan, can be secured from the Women's Foreign Missionary Society of M. E. church, 36 Bromfield St., Boston, Mass. Price 20 cts.

"A Quick Trip to Japan" is another entertainment published by this enterprising society by which much missionary information can be given in an interesting way, and can be made very pleasing to children. Price 5 cents.

"The Japanese Wedding" is another evening which is recommended very highly. For this send to Walter H. Baker & Co., 5 Hamilton Place, Boston, Mass. Price 25 cts.

August Number.

Those who have not received this number can have it sent on application as usual.

Thank-offering.

A Thank-Offering Message.

As the time is near when a large number of the Presbyterials will be holding their semi-annual conventions, the thank-offering secretaries of these should be ready to bring before the delegates a carefully prepared plan through which to carry out the change of time in bringing in the the thank-offerings. (See action of the Albany convention, page sixteen of August Missionary Magazine.) Time should be given on every Presbyterial program for an open and full discussion of the question: "How can our societies make this new movement a success, and thus make the offering of 1906 the largest yet given?" (This discussion should be recorded and sent promptly to my address.)

Whatever plans may be adopted by Presbyterials should be plainly and fully presented to societies *at once*, and efforts should be put forth by the Executive committees to support the thank-offering secretaries in their aim to have all societies to become a *unit* in carrying out the plans. To have the work carried on in a haphazard way and without definite methods means failure in the end. "A strong pull, a long pull, *and a pull all together*" should be the chief aim of every Presbyterial in the church in this effort recommended by the Albany convention. The same kind, helpful spirit that for eighteen years has pervaded our entire thank-offering work, should be made even more manifest in the future. And why? Permit extracts from a message sent out some years ago to societies on "Questions of the Hour" to answer this important question:

In Heathen Lands:

Never have the doors stood so wide open to the Gospel as today.

Never have false religions had less power than today.

Never have the calls from the spiritually needy seemed so loud or so agonizing as today.

Never have there been such demands for Christian schools, Christian

Homes, Christian Hospitals and Christian literature as today.

In the Home Lands:

Never has our home land been so prosperous as today.

Never has there been so much wealth in the hands of Christians as today.

Never has the church had so much influence and power for good as today.

And what does all this mean?

What do these open doors, tottering barriers, pleading cries from heathen lands, prosperous times and financial blessings in the home land mean to you, O ye Christian women?

God answers in a single word,—

Opportunity.

Opportunity for what?

Opportunity to make known the way of salvation to all who have not yet heard of a Saviour.

Opportunity to loose the cruel chains which bind the poor ignorant heathen to their idol worship.

Opportunity to open the eyes of the spiritually blind to see the True Light.

Opportunity to give the blessed gospel to the whole world.

Opportunity to save souls for whom Christ freely gave His life.

Today and every day is *your* opportunity. Will you improve it, or will you let it pass by?

Which? Jesus awaits the answer.

"Go Preach My Gospel."

Whom does Jesus command, "Go, preach my gospel?" *You.*

When the doors are wide open to the gospel, to whom does He speak, "Arise, be not slothful to enter to possess the land?" *To You.*

When laborers are few, whom does He exhort, "Pray ye the Lord of the harvest that he send forth laborers into the harvest field? *You.*

When workers are needed, to whom does he say, "Let not thine hands be slack?" *To you.*

When money is needed, to whom does the Lord speak saying, "Thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee?" *To you.*

To whom does He tenderly call, "Come near and bring thank offerings into the house of the Lord?" *To you.*

God commits the making known of His gospel story to His own. What are you doing day by day to tell or to send the old, old story to those who have never heard it?

Is It Nothing to You?

Is it nothing to you, O my sister, that 100,000 souls die every day, without the knowledge of a Saviour that you have to give?

"What if your own were prisoned
Far off in a hostile land,
And the only key to set them free
Is held in *your* safe command,
Would you breathe free air
While they stifled there,
And *wait, and hold your hand?*

Yet, what else are you doing,
O ye, by Christ made free.
If you fail to tell, what you know so well,
To those across the sea,
Who have never heard
One tender word,
Of the Lamb of Calvary?"

(MRS.) MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

The New Thank-Offering Boxes.

As yet, the bids made by manufacturers on "permanent" thank-offering boxes are rather discouraging. The prices are too high for the boxes to be sent out free, as has been done with the pasteboard boxes since 1893. But we will "try, try again" for bids with the hope of finding some form of a box at a reasonable price to meet the seeming need. Until some such boxes are ready, let the good work of placing at least *one* of the paste-board boxes (now on hands) in every family of every congregation be thoroughly pushed.

Send orders, Care J. J. Porter & Co., 920 Penn Ave., Pittsburg, Pa. Postage per doz. with leaflets, six cents.

A New Leaflet.

The women of the church will rejoice that Miss Kate Hill's "Story of First Fruits" is to be published, and will be ready by October 1st to send out with the thank-offering envelopes. This touching story of a Thank-Offering Ingathering held at Lyallpur, India, has been given by our missionary, Miss Hill, to large congregations when there would scarcely be one person present not in tears. This story in leaflet form should have a wide distribution.

The October Thank-Offering Services.

These should largely take the form of "Missionary Rallies." Every woman in each congregation should have a personal invitation to attend. Some societies have planned to have congregational dinners (or suppers) and have congregational offerings given toward the women's work. In arranging a program, plan to have each organization in the congregation represented on it so as to interest all.

Full reports of all such Rallies are desired for this Thank-Offering Department of the Magazine.

Encouragements.

1. The large and frequent orders for thank-offering supplies since the Albany convention.
2. The enthusiastic manner in which Presbyterial Thank-Offering secretaries and congregational committees have entered into the work of carrying out the suggestions of the Albany convention.
3. The intense interest of our returned foreign missionaries in wanting to learn how to make the thank-offering work in Egypt and India a still greater success.
4. The wonderful testimonies given by individuals concerning the rich blessings which result from regular systematic giving of thank-offerings to the Lord.

Foreign News Budget.

EGYPT.

Incidents of village visiting are narrated by Mrs. M. B. Hart, of Zagazig:

DEAR FRIENDS OF THE BUDGET:—Thinking it might be of interest to some, at least, I wish to give you a little history of our village visiting of last week. The first place we visited was a town of 4,500 to 5000 inhabitants, some of the people well to do, but, as is always the case, many very poor ones. Yet what is the difference between this town and a hundred others of the same kind? Simply that there is an American School for boys here, with two young men as teachers who have had their training from the Mission. There is also a little hand-ful of evangelical Christians, and although, to an onlooker, the work seems very little in comparison with the need, yet in spending only a few days among them, one sees the degree of respect and honor shown to them and makes us realize that Christian living has a great part to do in leading men to accept Christ. From our city we have an hour by train and a good half hour by donkey to reach this town.

Friends met us at the station with donkey and when we arrived at the first place we were served to native coffee, and after resting for a little we started out to call on the people who had the first claim on us, and as many others as possible. We continued going from house to house until time for evening service. When we reached the church we were pleased to find it pretty well filled with men on the one side and a good many women on the other. One of the trials of this place, as presented by the evangelist, was that he could not get to see the women or talk or pray with them, and that they never came to church. So on our rounds to the houses, when the women would ask me to remain longer with them, I told them that I was going to the service and wished to meet them there. Their presence therefore was especially gratifying. We had a splendid sermon that night on the return of the prodigal son, and although the poor, ignorant women cannot keep quiet long enough to listen a half dozen sentences together, yet I am sure that some of them had something for their coming. Asking them to meet me there again the next night, we parted and the next morning we took donkeys for an hour's ride to another town of six thousand souls.

Here too we have a school, and it gave us pleasure to enter and rest from our hot ride, and at the same time see the progress of the boys. We often find

bright and capable boys, but in this school we have one who surpasses any other that we know. He has been in the school only eighteen months and has done double work right along. His teacher is well pleased with his work, and so he may be. Out of the six thousand people in this town only seventy-two bear the name Christian. We visited from house to house, Muslim and Copt alike. There are no evangelicals here except the teacher of the boys. We left here in time to reach the first town in time for evening service, and were pleased to find the house pretty well filled. The following day was the Sabbath and as the Lord's Supper was dispensed to the little congregation, we felt that we had much to praise God for, in that the gathering clouds of a threatening storm were now cleared away, and we hope that peace may long reign, and that that day may be the beginning of better things in the place.

On our return the following day we stopped off at a third town; saw the little school, and had a warm welcome into two homes; time prevented our longer stay in this place as we wished to return home by night. This was the first time that I had had an opportunity to visit this town and although the weather was hot yet I felt amply repaid for all it cost me; and I hope that God will give me strength that I may be able to go much oftener hereafter

I wish to give you an extract from a letter of Mrs. Carson, which I think will be interesting to you: It was at the time of year for the wet season to begin on the Sobat, and the people were longing for the rains. They were being threatened with starvation. One day Mrs. Carson heard a number of women making a great noise and she went near to see what it meant. She did not wish to go very near, but just to learn the cause of the uproar. After a time one and then another of the old women came and sat beside her and she learned that they had met together and made all the fuss to try to get rain, and they were afraid they would soon starve. Mrs. Carson very kindly and tactfully brought them a supply of food, the first thing, and then told them that the missionaries had been praying for rain, and got their consent to pray with them then and there. In a very short time the much needed and much desired shower was sent. What a thankful heart Mrs. Carson must have had when God honored her by answering her prayer in this very decided way; and how much it must have meant to those poor women who did not know how to express their desires to a merciful Father! And may we not hope, and expect also, that this may be a link between them, that they may be more ready to hear and accept her words than before.

Mrs. H. M. Harvey and Miss A. Y. Thompson send some Cairo notes.

The warm sunshine and vacation time are telling somewhat on our audiences, though we had a good number of women at church in this quarter yesterday. There were several from up country congregations. The teachers seem to be nearly all away. I heard Dr. Wilson say often he opened the Sabbath-school when there were no teachers. I had two classes in one, which gave me fifteen nice little boys. The boys are very fond of sweets and there are many temptations between their homes and the school. There are some who give a little every Sabbath, but they were not present yesterday.

At the Christian Endeavor, or young people's meeting yesterday there were only thirteen present—four Armenians, two from Asia Minor, one Syrian, one Scotchman, one Egyptian, and four Americans. But it was a good meeting and no drag. One said, "I was surprised when the time was up." The many absent ones were remembered in the prayers. There are persons from almost every corner of the world who have been at one or more of these meetings, and have thanked God for the benefits received from them. It is very encouraging to see some of our young people, former pupils in our schools, take an interest in religious work, and the maintenance of it. Perhaps one of the most remarkable examples was that of one of the graduates of the Cairo boarding school, who did not forget, (the morning of her departure for Syria to her new home), to send £2 to the support of a Bible worker in Cairo. In a recent letter, after asking if she owes for July, she says:

"You need no more mention the poor help I offer for the Lord's work for I sincerely wish I could do better. I think that no matter how much men may do for Him, it would still be too little. I was delighted to hear about Thank-offering boxes, and about the Bible woman doing well. I hope that the Lord's work may bring its fruits in Egypt, and that every heart and tongue may soon confess the dear Lord Jesus as the only Saviour of the world. I am longing to be again among you and to join in the prayer-meetings. Even now every Sabbath I join with you in spirit, and study the same topics and pray for you."

INDIA.

Mrs. Cynthia E. Wilson writes from Gurdaspur:

GURDASPUR, INDIA, August 8th, 1905.

DEAR MAGAZINE FRIENDS:

The Gurdaspur sisters, after so long a time, send you greeting. We are quiet folks over here and usually do not have much news to relate. But this summer a few things have happened in which we think you will be interested. Mrs. B A. Sharif will tell you about our mela and summer Bible school.

Last week our congregation had an addition of three very small young ladies, which caused no little sensation. However we don't want you to defer sending any new lady missionaries on this account, for these will have not only the language but many other things to learn before they will be fit for service.

For two or three weeks three members of our Christian community have been seriously ill, two with fever and one with consumption. The latter is able to be up now, but one of the ladies with fever, Mrs. Davis this morning at 4 a. m., bade farewell to her large family of friends and has gone, we trust, to be with her Saviour. She was the daughter of our former pastor, Rev. Clement. She had been an invalid for several years; but longed to live to see all of her three sons and four daughters settled in life. They are now grown up and we hope they will obey her teaching. They were the burden of her prayer, but she told me on Sabbath she had cast all her care en Jesus. The 23rd psalm was her favorite. Mrs. Eleazer was taken to her mother in Jhelum and she is now under Dr. Simpson's care. We pray for her three little boy's sake that her life may be spared.

A Mahomedan woman convert and her three children have been under our care and instruction the past month. The son, of 12 years, was decoyed away

and kept all night and till 3 p. m. next day by their friends, who tried to prevent his baptism; and their friends have visited them here on the compound trying to persuade her and her husband to recant. He is a surveyor and will likely be much boycotted on their return to the village.

This woman, Asmat, can read the Koran and comprehends so well what is read to her that it is easy and pleasant to teach her, compared with the more ignorant village women. The Koran is, of course, in Arabic, but there is a similarity to the Urdu character, and she has made a good beginning in it, and is anxious to learn to read the Bible for herself. Gafoor, the son, can already read the Testament nicely and understand it. They remarked, "Why the Koran don't even teach what God is, and nobody is expected to understand it, or the prayers." They take special pleasure in learning and singing the Psalms.

This family and two other young men who have recently received baptism need your prayers. One of them has a wife and two children and a mother-in-law (the latter very bigoted) for whom he asks our special prayers that they may be converted, the mother and friends of the other young men are doing all they can to make him deny Christ. It is a very hopeful sign when these caste people begin to come in families. It is the most encouraging thing to me of the actual coming of Christ's kingdom in India.

The letter of Mrs. B. A. Sharif, to which Miss Wilson refers, is as follows:

On the 30th of June last a Christian mela (fair) took place on the mission compound, which all seemed to enjoy very much. The weather had been extremely hot, but that morning the Lord favored us with a cool breeze which lasted most of the day. The exercises began with religious teaching, singing and prayer for a half hour conducted by Rev. Gordon at 8 a. m., after which Rev.'s Jiwan Mall and Brandon gave interesting addresses suitable for the village people. At 11 a. m. the people were dismissed to get and eat their bread.

At 4 p. m. the people again assembled beneath the open tent and shade trees to listen to some more addresses from Rev.'s Cummings and Naraim Deen. While the latter was speaking a dust-storm came up, followed by a storm of rain for a few minutes; but it did not much disconcert the people, of which about 550 were then collected. The annual collection of grain and money this evening amounted to Rs. 80, which was afterwards increased to Rs. 110, about three times what was realized heretofore.

My husband was chairman of a committee of ten to arrange for this mela and provide a plain dinner of meat and rice called pillaugh for all who came. It was a big undertaking, but was accomplished with satisfaction to all. 750 persons partook of this evening meal After the dinner Rev. Gordon entertained the guests with magic lantern pictures—some of them moving pictures—which delighted the village people very much. A great number of Mohammedan people also came to see them; it being more attractive than some entertainments of their own. Good instruction was given along with the Bible pictures. The Christian ladies on this occasion prepared a few fancy things for sale at the mela, and realized from the sales rupees four for our sewing society. In ordinary melas the women are very scarce, and men most in evidence. We encourage our Christian women to attend these Christian melas, so that they may get instruction und acquainted with each other and cultivate sociability. At this one the women made up about a fourth of the audience.

The great event of last month with us was our Summer Bible School which commenced just after the mela and lasted three weeks. Such schools are very different here from those with you, as the men and women are not taught together, although they meet together for the general lectures, and in the prayer-meetings usually. We regretted very much that on account of Mrs. Gordon's illness Rev. Gordon had to leave the station. Fortunately Rev. Cummings was here and kindly took his place for two weeks, and ably filled the position. He and the pastor, my husband, taught the men, which I think numbered 25. We enjoyed the lectures given in the evening by Rev. Cummings on different Bible themes. The women in regular attendance numbered 22. Eight of these could read and were taught by Miss Wilson. Her sister and I had each a class of seven who could not read but were beginning to learn, and promised to continue on in their homes.

The women took great interest in their lessons, and made good improvement. There was also a class of 14 children taught by Miss R. T. Wilson. On the last day of the school there was an experience meeting in which most all testified that they had received much benefit from the instruction given. Then on Sabbath before leaving all united in observing the Lord's Supper.

There has been a great revival in Assam in S. E. India, and we are longing and praying that the Holy Spirit may be poured out upon us and our people in like measure. Will you not join us in praying that the Spirit of the Lord may quicken us, and make us more meet for His service?

Miss Emma Minger writes from Memorial Hospital, Sialkot:

These have been busy days at the Hospital. There seems to be so much more sickness in the city than there was this time last year, and daily from the hours of 7 to 10 a. m., the waiting-room is crowded with women and children, and it is not at all an easy task to keep all those restless youngsters (and the mothers too, most of whom do not know much about order or rule) quiet.

But we do the best we can, and though they will not always listen quietly to the Bible teaching, yet there are always some who listen, and when they become too noisy usually a song will quiet them down again; for they seem to love the singing.

Among those who come and who are brought by others, the little children always appeal most to us, especially when they bring the little helpless things suffering from some disease or other which might easily have been cured or relieved if it had been cared for in time. It is so hard to have to tell them there is not much to be done because they have delayed too long.

I often look at the women around me and my heart is filled with wonder at the way they endure hardship and suffering. We have a case at present in the Hospital, of a woman who came in last year some time and had her foot operated on. A thorn had penetrated the sole and it never healed, not even after operation. She came to us again some time ago and though suffering considerably always seemed hap-

py and smiling, and now that the foot has been removed entirely, she still smiles and seems happy, and though the prospect before her is not a bright one, having no home and none to care especially for her, yet she does not seem to worry. She is not a Christian, but it seems to me that many of us who are might learn a lesson of patience and trustfulness from her.

The season seems to be a trying one for many of the missionaries, a number of whom have had to take a little season of rest on account of fever, etc. We would ask you to pray with us, and for us, for health and strength to endure the trying days of extreme heat, that we may be able to endure and be faithful.

FROM Month TO Month.

Board of Directors.

Adjourned meeting of the Board was held Aug. 1st, the 2nd Vice Pres., Mrs. N. W. Stevenson, presiding and Mrs. R. A. Elliott acting as Secretary.

The Treasurer reported receipts from 15th of April to April 30th, $775.43; disbursements, $214.25. Receipts for May, $12,157.96, including $8,851.26 Thank-offering; disbursements, $6,079.05. June receipts, $25,667,81, including $22,500.14 Thank-offering; disbursement, $4,280.85. Total Thank-offering received, $34,747.63. Receipts during July, $4,481.08; disbursements, $6,687.94.

The Literature Secretary was authorized to order one thousand copies of "Christus Liberator."

The Secretary of Indian Work read an interesting report from Mrs. M. W. Porter of her visit to the Warm Springs Reservation. A letter from Rev. Ashenhurst was read, also one from Rev. Gordon in which he tendered his resignation as missionary to the Indians at Warm Springs. For the reasons given by Rev. Gordon, the resignation was accepted by the Board, and Rev. Gordon was asked to remain with the work until his successor should be chosen. $9.15 was received from the Indian congregation at Warm Springs for foreign missions.

Home Secretary reported the term of Miss McGregor at Glendale as expired and that she had secured other employment.

The Freedmen's Secretary reported that the Freedmen's Board recommended the establishment of Domestic Science departments at Cleveland, Tenn., and Arlington and Prairie, Ala. This was approved, and means three additional salaries for this year. The list of matrons, cooking and sewing teachers, was presented for approval before being appointed by the Freedmen's Board.

The Parsonage Secretary reported that Clearfield, Iowa, had paid loan in full. The money promised Ewing, Neb., and East Side, Tacoma, was ordered paid as soon as papers are reported satisfactory. A number of congregations were reported falling behind in payment of loans.

SPECIAL MEETING.

August 18th a special meeting of the Board was held to transact important businesa. Mrs. H. C. Campbell presided, and Mrs. N. L. Wallace acted as Secretary in the absence of the regular officers. The meeting was opened with prayer by Mrs. M. C. Porter.

The request of Miss Henrietta Moore that she be permitted to return on regular furlough next Spring was granted. A Conference of Committee from Women's Board with Foreign Board was requested for September 6th. Mrs. Herron, Mrs. E. M. Hill and Mrs. Campbell were appointed a committee to attend this Conference and also attend the farewell reception of outgoing missionaries.

The resignation of Miss Kerr as missionary elect to India was accepted. Miss Kerr will however go to Egypt as Mrs. McGill. Miss Claney's appointment was changed to Egypt instead of India and Miss Cowden was appointed to India.

According to action of the W. G. M. S. that special work be given the Young women's societies, the Board assigned to the young women four missionaries, two in the home and two in the foreign field. The two foreign missionaries are Miss Sue Cooper White, Bellaire, Ohio, and Miss Bessie McCrory, Sterling, Kansas, the amount to be raised, $2000.00, to be raised over and above all other gifts. Miss McCrory will go to Egypt and Miss White to India.

A payment on the mission building at Tama was authorized. The chairman of Finance Committee was authorized to pay Marshall & Co. $600 for printing Minutes of Convention.

REGULAR MEETING.

The regular meeting of the Board was held September 5th, and the president, Mrs. Herron, conducted devotional exercises. Bible Song 28 was sung, Psalm 97 read, and prayer offered by Mrs. E. M. Hill.

The Foreign Secretary reported the urgent need for the improvement at Sialkot hospital, and $2,500 was ordered sent at once as part of the $6000 required. Miss Claney, Miss McCrory and Miss White, of the new mission force, and Miss Martin, who is home on furlough, were present for a little while and were earnestly and lovingly commended to God in prayer by Mrs. Nease and Mrs. Herron.

Mrs. M. C. Porter, principal, and Mrs. Samuel Yourd, alternate, were appointed to represent the Board at a meeting of the Second Synod of Ohio, to be held in Xenia October 10–12.

A letter was read from Miss Jennie Wallace accepting the office of Secretary of the Convention of 1906.

On request a power of Attorney was granted to Rev. J. N. Ballentine, of India.

It was officially reported that Prof. Nicoll has been elected general treasurer of the India Mission in place of Dr. Martin resigned.

A circular letter, prepared by the Young Women's Secretary, was endorsed and suggestions adopted.

Quarterly report of Magazine Committee approved.

On account of prolonged absence from Pittsburg, Miss E. J. Sloan tendered her resignation as a member of the Board. It is with deep regret that the Board acquiesces in her request and only because it must.

Mrs. Nease, the newly elected Secretary of the Home for Missionaries' Children, will be away for a few months and in her absence her duties have been assigned to Mrs. Mary W. Porter.

The Freedmen's Board and the Women's Board have both taken action that when a man and his wife are both employed in one mission, the wife's salary will be $25 per month.

On motion adjourned to meet September 13th, when it is hoped that we will catch up with business in all departments.

MRS. SAMUEL YOURD.

Important Notice!

An exceptionally dry season, with fields and gardens producing little or nothing, in many cases, means more frequent calls for help this winter for the Indians. Who will send supplies? We would be glad to have quilts and comforts forwarded; but we can purchase all supplies here to advantage. Are there not friends of the Indian who will send money for this purpose? Any amount thankfully received. If you sent a box of a hundred pounds or less, the freight would cost from three to four dollars. Are there not some societies or individuals who will send the money —not the box? It means a saving of expense if we can get in supplies before the November rains brings increased freight charges.

W. W. GORDON,
Warm Spring, Ore.

Tributes of Esteem.

REV. AND MRS. E. H. THOMPSON.

The Woman's Missionary Society of the United Presbyterian church, of Crawfordsville, Iowa, regret that it has become necessary to part with their beloved pastor and his wife, Rev. and Mrs. E. H. Thompson. and offer this tribute of love to her who has labored with us for ten years.

She was an active, willing worker in our society and was interested in all the departments of its work. Therefore,

Resolved 1, That, while we regret the separation of ties most dear, we shall honor her memory by more efficient work in the society, and that we follow her example as she followed Christ.

Resolved 2, That we as a society draw very near the Throne of Grace in this time of sorrow and separation, and that we continue to remember her in our prayers.

Resolved 3, That when she enters upon work with another people we send a letter of congratulations to said people, and that a copy of these resolutions be placed on our minutes and published in the Woman's Missionary Magazine, COM.

MRS. C. C. FRENCH.

To the great sorrow and regret of the Women's Missionary Society of the Fresno, Cal., church, we have lost our leader by the removal of our pastor, Rev. French and his wife to Los Angeles. Mrs. French has been our leader while in Fresno: was also the founder of the society. She ever lent a helpful and willing hand in the work. Her loss will be keenly felt, not only in the Missionary Society, but in the other departments of the church in which she worked so efficiently. Her loss is deeply regretted by the society as we feel that the place left vacant by her will be hard to fill. COM.

MRS. J. W. JOHNSTON.

In behalf of the Women's Missionary Society of Redding, Ia., it is with the deepest regret and sorrow, that we bid Mrs. J. W. Johnston good-bye. She has been a faithful and instructive member of our Society and a friend and willing helper to every one. She

will be greatly missed in the church and Sabbath school as well as our Society.

We wish her God speed in her new home. We shall always remember her kindness to us.

J. C. RICHARDSON,
JOSEPHINE HERRON,
ALICE C. LYTLE. } COM.

Mrs. Annie Ellen Evans.

The Women's Missionary Society of the United Presbyterian church of Ingram, Pa., offer this memorial as a tribute of love and respect to the memory of Mrs. Annie Allen Evans, who fell asleep on the morning of March 17th, 1905.

In her death the church, missionary societies and suffering humanity have lost a willing, cheerful and faithful worker and friend; one who was ever ready to do with her might what her hands found to do.

Mrs. Evans' qualifications of mind and heart peculiarly fitted her to take a leading part in the various branches of church work. She was prominently identified with our society, having been its treasurer for a long term of years, and with characteristic energy she assumed and watched close by its financial interests.

In the social world she was noted for her cheerful and liberal hospitality, and her warm, genial nature drew many friends to her outside of the congregation.

Mrs. Evans had won the high esteem and sincere affection of all our hearts and we sorrow that we shall see her face no more, but of the precious memories of the past death cannot despoil it nor rob us of her helpful influence. As a fellow-worker her loss is keenly and deeply felt, but we bow in submission to our Father's will.

Praying that this severe dispensation may result in blessing to the cause she so devotedly served, may we consecrate ourselves anew to the work committed to us.

To the bereaved home circle we extend our deepest sympathy and commend them to the tender mercy and sustaining grace of a loving Saviour who only can pity like a father and comfort like a mother.

"And I heard a voice from heaven saying unto me, write: Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit that they may rest from their labors, and their works do follow them."

MRS. ANDREW MCMASTER,
MRS. D. Z. STERLING,
MRS. C. K. REED. } COM.

Mrs. George H. Edie

The Woman's Missionary Society of the United Presbyterian church, of Shushan, N. Y., feel they have sustained a great loss by the death of Mrs. Edie, which occurred April 22, 1905, in her 59th year was

She acted as our treasurer for seven years and was a great helper by her advice, faithful attendance, financial and literary aid. God in His infinite wisdom by taking these faithful ones causes us to resolve to be more earnest as a society We extend our heartfelt sympathy to husband, daughter, sisters and brother and commend them to the Saviour she loved.

MISS BELL BROWNELL,
MRS. GEO. A. ARMSTRONG. } COM.

Mrs. Hannah Peterson.

A tribute of love from the Women's Missionary Society of the Bergholz United Presbyterian church, to the memory of Mrs. Hannah Peterson, who entered into rest March 20, 1905.

The angel of death has again entered our midst and claimed as his own, one of our faithful, conscientious workers. Although for years failing health has prevented her from taking an active part in society and church work, her interest never wavered and we know that her prayers mingled with ours at the Throne of Grace for the extension of Christ's kingdom throughout the darkened corners of the earth.

Keenly feeling the loss which we have sustained, we bow in humble submission to the will of Him, who doeth all things well, realizing that she has been released from the sufferings and afflictions of this life to enter into everlasting peace, and joy and happiness in the life beyond.

We would extend our sympathy to the sorrowing friends to whom come the greater burden in the loss of that cheery and unselfish spirit in the home. They will sadly miss the inspiration of her presence. We commend them to the Saviour whom she loved, and served so faithfully

MRS. MARY J. GEORGE,
MRS. EMMA M. ROBBINS,
MRS. NETTIE MCBANE. } COM.

Mrs. N. E. Sisson.

The W. M. S. of Shiloh U. P. church, Indiana, desire to offer this tribute of love and esteem to the memory of Mrs. N. E. Sisson, who entered into her rest March 7th, 1905, at the age of fifty-four.

She was a woman of care, love and devotion in her home, loyal to her friends, and always seemed gifted with wise helpfulness in every good work for the uplifting of others. Her sympathies were broadly Christian, and she joined heartily in His service, wherever her Master was loved and worshiped. Our hearts are filled with sorrow at the loss of a member so greatly beloved.

Shall we not be stimulated by her example to follow our Lord more closely, so that when we hear the message, "The Master is come, and calleth for thee," we also shall be ready?

We extend our sincere sympathy to the bereaved husband, her three sons and relatives, and commend them to the tender care of Him in whom she trusted, and to the comfort of His assurance; "I will never leave thee, nor forsake thee."

"Thy day has come, not gone;
Thy Sun has risen, not set;
Thy life is now beyond
The reach of death or change;
Not ended—but begun.
Ah, noble soul! Oh, gentle heart!
Hail!—and Farewell!"

MRS. M. C. WATSON,
MISS LIZZIE HUDELSON,
MRS. BRUCE ATKINS. } COM.

Miss Charity Belle McKee.

The Woman's Missionary Society of the United Presbyterian church of Rock Valley, Iowa, desire to offer a tribute of love and esteem to the memory of Miss Charity Belle McKee, who entered into rest Tuesday, March 21st, '05.

In her death our society lost a faithful, devoted, willing worker, one who was at all times willing to do what she could. We recognize in the noble, un-

selfish life of our sister, one whose first consideration was duty and whose faith in God was strong and steadfast.

Though her health did not permit her to join actively in the work of the society, yet she was always thoughtful and untiring in the discharge of her Christian duty and she ever manifested that devotion which makes for the upbuilding of the cause of her Redeemer.

To the aged mother and three brothers we extend sincere sympathy, praying that God may comfort them as He only can.

MRS. E. D. BROWN,
MRS. MILLIE THAYER,
MRS. W. J. SKEWIS. } COM.

Mrs. Elizabeth Drumm.

The W. M. S. of Ninth Avenue, Monmouth, Ill., wish to offer a tribute of love to the memory of our sister, Mrs. Elizabeth Drumm, who was called home March 6th, 1905.

She was a charter member of our congregation and our society, which was organized at her home October, 1894.

The Ninth Avenue church stands as a monument to her life and prayers more than to any other. She had been a loved counsellor and friend in the community in which she lived for many years previous to the organization. Her whole life was devoted to her Master whom she so dearly loved and whose example she followed in living a life of self sacrifice for others.

Though dead she yet speaketh. May we all learn a lesson from her life and strive to be more like our blessed Redeemer and faithful in every duty.

MRS. J. F. JAMIESON,
MRS. C. E. HOGUE,
MRS. W. H. WOODS. } COM.

Mrs. Catharine Lester.

Resolutions on the death of Mrs. Catharine Lester, who departed this life February 27, 1904.

Resolved 1. That we, the members of the Women's Missionary Society, have lost one whose presence and memory we shall ever be proud to recall, as one of the charter members of our Missionary Society.

2. That we treasure the memory of her blameless Christian life, and earnest zeal for the cause of Christ.

3. That the Society has lost one of its faithful members. She gave her sympathy and aid, and was always ready with her means and gave liberally to every good cause.

4. To the bereaved family we offer our sincere sympathy, commending them to the care of the compassionate Saviour who will not leave them comfortless. Gathering up the blessings that spring from such a life, we are thankful to have known and loved her; thankful that such a one has lived and died.

MISS SARAH MCDOUGALL,
MRS. JAMES A. HARSHA,
MRS. A. S. CUTHBERT, } COM.

Mrs. Eleanor McCreight.

A tribute of love from the Ladies Missionary Society of Winfield, Iowa, to the memory of Mrs. Eleanor McCreight, who died April 21, 1905, in her 67th year.

Loyalty to her church and missionary society characterized her life. Her whole life was devoted to her Master, whom she so dearly loved. It was a life of constant usefulness in every Christian work, and she will be sadly missed from the vacant place she has left at church and in the missionary society.

She was called suddenly from her labors to her reward, but when the call came to "come up higher" it found her ready to depart to be with Christ. Our great loss is her eternal gain.

MRS. OLLIE C. PORTER,
MRS. JENNIE. Z. ENKE,
MRS. B. GRACE STINSON. } COM.

Mrs. Sarah E. McKee.

The W. M. S. of the First Church Los Angeles, Cal., wish to offer a tribute of love and respect to the memory of Mrs Sarah E. McKee, wife of the late Rev. Joseph McKee,

Mrs. McKee went home on February 28, 1905, at the age of eighty-four. Her life was one full of loving deeds for her Master. She was the first President of this society and always interested in mission work. For several years she and her husband taught in the Chinese Mission in this place. Hers was certainly a spirit-filled life.

MRS. GEO. HILL,
MRS. H. G. DEAN, } COM.

Miss Sophia McKenzie.

The L. M. S. of the U. P. church of Lyndon, N. Y., offer this tribute of respect to the memory of Miss Sophia McKenzie, who was called home July 2nd 1905, in the 66th year of her life.

We as a Society would bear testimony to her quiet, unassuming Christian character. In her every day life she was faithful to her home duties, willing to do whatever the Master had for her to do.

Faithful in attendance on church and missionary meetings when permitted to do so, she was also ready and willing to go when the summons came from her Lord and Master.

We are admonished by this providence of the uncertainty of life. "Be ye also ready for in such an hour as ye think not the Son of Man cometh."

MRS. EUNICE LITTLE,
MRS. HORTENSE MCGEORGE,
MISS BELLE CAMPBELL. } COM.

Mrs. Mary E. Hastie.

A tribute of love from the Women's Missionary Society, of the United Presbyterian church, of Summerset, Iowa, to the memory of Mrs Mary E. Hastie, who was called home after a lingering illness April 29, 1905.

She bore her trial with Christian fortitude and calm resignation to the Father's will. She was unassuming in disposition, but so interested in missionary work that she stirred up an interest in others. We miss her, but the memory of one so faithful and prompt in all the services of the church, as well as in the society, still lives on.

We extend our prayerful sympathy to those who were dear to her, and commend them to the Saviour who alone can give comfort and consolation in this sore bereavement. "Precious in the sight of the Lord is the death of His saints."

LOADING THE CAMELS

CAMELS LOADED AND READY TO START